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# SERMON

Preached before the Honourable

House of Commons,

A T

*St. Margaret's Westminster,*

On *Wednesday, March 8. 170<sup>3</sup><sub>4</sub>.*

B E I N G

The Day of Her MAJESTY'S Happy Accession to the THRONE.

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By *Francis Atterbury*, D. D.  
and Chaplain in Ordinary to Her MAJESTY.

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L O N D O N,

Printed for *Tho. Bennet*, at the *Half-Moon* in  
*St. Paul's Church-Yard*, 1704.

THE HOUSE OF COMMONS

Presented by the Hon. the Secretary of the Admiralty

IN ANSWER TO A RESOLUTION PASSED BY THE HOUSE OF COMMONS

ON THE 14TH MARCH 1861

BY THE HOUSE OF COMMONS

IN THE YEAR 1861

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# A S E R M O N

Preached before the Honourable

House of Commons, &c.

I TIM. II. 1, 2, 3.

*I Exhort, That, first of all, Supplications, Prayers, Intercessions; and giving of Thanks be made for all Men; for Kings, and all that are in Authority; that we may lead a Quiet and Peaceable Life, in all Godliness, and Honesty: For this is Good, and Acceptable in the sight of God, our Saviour.*

**T**HERE was nothing by which the Enemies of Christianity endeavour'd, and hop'd so much to retard the Progress of it, as



By representing to Princes, and Rulers, that the Propagation of this Doctrine tended to subvert their Government; that the Spreaders of it, wherever they came, *exceedingly troubled Cities, and turn'd the World upside down.* It behov'd the Apostles, therefore, to guard against this Objection, with all imaginable Care. As they knew, that the great Work, in which they were employ'd, was not, as yet, to be promoted, or countenanc'd by the Powers of this World; so they resolv'd to give them no just Ground, or Colour to obstruct it: and wisely, therefore, took all Occasions to declare their Abhorrence of Such as *despis'd Dominion, and spake evil of Dignities;* frequently press'd upon their new Converts the Duties of paying *Honour, and Fear, and Tribute* to the *Higher Powers,* [as being *the Ordinance of God*] and of *submitting themselves* to them, *not only for Wrath, but also for Conscience sake.* And, for this Reason, it may be presum'd that St. Paul introduceth his Instructions to Timothy, the new Bishop of Ephesus, by *Exhorting him,* that, in order to a due Discharge of his high Trust, he should, *first of all,* or, above all things, take care, that *Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men;* especially for *Kings, and all that are in Authority;* that *we may lead a Quiet and Peaceable Life, in all*  
God.



*Godliness, and Honesty: for this, says he, is Good, and Acceptable in the sight of God, our Saviour.*

The Exhortation hath a double Aspect, on Mankind in general, and on Princes and Rulers in particular. I shall consider it, with regard to the Latter of these only, for whose sake the Apostle seems chiefly to have made it; and, under this View, it suggests to us Three Heads of Discourse, very proper to be handled on this Day, and in this Assembly.

I. It recommends a great Duty to us, the Duty of *making Supplications, Prayers, and Intercessions, and of giving Thanks, for Kings, and all that are in Authority.*

II. It expresses the general Reason, and Ground of that Duty: *For this is Good, and Acceptable in the sight of God, our Saviour.*

III. It quickens us to the Exercise of it by a special Motive, drawn from the Consideration of our own Ease, Advantage, and Happiness: *That we may lead a Quiet and Peaceable Life, in all Godliness and Honesty.*

These Points I shall first consider, and explain, in that Latitude, with which the Apostle hath pro-

propos'd them; and then adapt the general Argument to the particular Occasion of this Day's joyful Solemnity.

- I. The Writers on this Place have distinguish'd with some Exactness between *Supplications*, *Prayers*, and *Intercessions*, and endeavour'd to give us the strict and proper Sense of each of these Words; which, I think, it is neither necessary, nor easie to determine. Sure we are, that by All these together the Apostle intended to express the Petitionary Part of our Devotions; and by *giving of Thanks*, the other Part, which consists of Hymns and Praises. These Two comprise the whole of our Religious Service; and in both these ways we are exhorted to address our selves to God, *for Kings, and all that are in Authority*, i. e. for the Supreme Magistrate, and all Inferiour and Subordinate Governors.

Ancient and Modern Interpreters agree to understand this Passage of the Publick Offices, or Devotions of the Church: and, indeed, the Episcopal Character of *Timothy*, to whom the Exhortation is address'd; the Instructions which immediately follow, and manifestly relate to the same Head of Publick Worship; and the profess'd Design of *St. Paul* in writing this Epistle, which was, to instruct *Timothy*, *How he ought to behave himself*  
in



*in the House of God*; do, I think, naturally, and necessarily determine us so to understand it: especially, if we consider, that the Exhortation, thus understood, was agreeable to the Practice of the *Jewish Church*; the Pattern, which, in Matters of Worship, Discipline, and Government, the Apostles chiefly follow'd: and, accordingly, we find the Earliest Apologists for Christianity representing it as the Constant and Known Usage of the First Christians, in all their Sacred Assemblies, to Pray for the Lives of their Emperors, and for the Prosperity of their State and Government.

Our Church is in This, as in Other Respects, truly Primitive; for thus we pray daily in her Liturgy. And what we do Every day, we may, at Some times, be allow'd to perform more devoutly and solemnly; even as often as the Course of the Year shall bring on that Happy Day, when Her Majesty first began to Reign, on the Throne of her Ancestors, and in the Hearts of her Subjects, and to refresh this Church, and State, with the kind Influences of her Mild and Gracious Administration. Whenever this Annual Season of Joy returns, a lively and affecting Sense of the Mercies, it convey'd to us, cannot but return with it; which we have no better way of expressing, than by Offering up



to God (as now we do, and are by St. Paul Exhorted to do) our Devoutest Thanks for the Blessings we already feel, and our most earnest Prayers for the Continuance, and Increase of them.

The Reason and Ground of which Duty is thus, in the

- II. Second place, express'd; *For this is Good, and Acceptable in the sight of God, our Saviour.* It is Good, i. e. highly Decent, Expedient, and Reasonable in it self; and, therefore, *Acceptable in the sight of God, our Saviour*, a Performance particularly well-pleasing to Him, by whom Kings Reign, of whose Power they partake, and whose *Image and Superscription* they bear. Let us take a distinct View of the several Springs, from whence our Obligation to this Duty may be suppos'd to arise. And

1<sup>st</sup>. Our Applications to God in behalf of the Princes and Rulers of this World are highly reasonable, as they are Proper Expressions of our good will to Mankind, whose Fate is in their hands, and whose Welfare in great measure depends upon their Actions and Conduct. Sovereign Princes, and States, are the Chief Instruments, which Divine Providence employs, in its Administrations here below, and by which it brings

brings about all those Mighty Events, that fix, or unsettle the Peace of the World. When these great Wheels move irregularly, the whole Machine of State is presently render'd unserviceable, and numberless depending Motions are either stopp'd, or disorder'd.

The Execution of all Laws is entrusted with Them; and Laws are the Source of every Advantage that redounds to Mankind from Society, which, without them, would not be preferable to Solitude. To the Influence of These it is owing, that we can call any thing our Own, even Life it self; and are shelter'd from the Attacks, which the Lusts and Passions of Men, restrain'd by nothing but the Principles of Reason and Religion, would be every Day making upon us: That we are polish'd in our Manners, and bred up in all the Arts of Civil Life, which can render us Useful, or Agreeable to each other: and, chiefly, that we have Opportunities of thus appearing before God, and praising him in the Great Congregation; of hearing his Everlasting Gospel expounded to us, and being directed in all those Paths of Piety and Virtue, which lead to Peace in this World, and to Everlasting Life in the next.

“Of Law (said the excellent Mr. *Hooker* long since, with a Compass of Thought, and a Force



of Words peculiar to him; Of Law) "no less  
 "can be acknowledg'd, than that her Seat is in  
 "the Bosom of God; her Voice, the Harmony  
 "of the World; that all things in Heaven, and  
 "Earth, do her Homage; the very Least, as feel-  
 "ing her Care, and the Greatest, as not exempt  
 "from her Power; both Angels; and Men, and  
 "Creatures, of what kind soever, though Each,  
 "in different Sort and Manner; yet All, with one  
 "Uniform Consent, admiring her as the Mo-  
 "ther of their Peace and Joy". He, therefore,  
 upon whose Authority, and Will, the Observa-  
 tion of Human Laws depends, hath the Happi-  
 ness, or Misery of Mankind in his Power; *the*  
*Earth, and all the Inhabitants thereof,* would be  
*dissolv'd,* did not such Persons *bear up the Pillars*  
*of it.*

Nay, even the Example of Princes is, it self, a  
 Living Law to their Subjects, which fashions  
 them by degrees into a Likeness of Manners, and  
 spreads its Influence insensibly, but powerfully,  
 through Cities, and Kingdoms.

So that, to make Supplications for Kings,  
 that their Government may be Wise, Just, and  
 Prosperous, is, to pray at once for all the Tem-  
 poral Felicities which can befall us; a good Reign  
 being the most Universal and Comprehensive  
 Blessing, which either Man can ask, or God be-  
 stow;



flow; and for which we have as much Reason to be Thankful as for the Light of the Sun, for Temperate Weather, and Fruitful Seasons.

Even an Ill Prince cannot help doing a great deal of Good, by preserving some degree of Order and Government, which preserve the World; and, therefore, even Such an One hath a Title to our Prayers, and Thanksgivings. But when Virtue ascends the Throne, it dispenses Blessings without Number, and without Measure; and diffuseth its Influence on all around, and beneath it: *Its going forth is from the End of a Kingdom, and its Circuit to the Ends of it, and there is nothing hid from the heat thereof.* Happy are the People that are in such a Case; They have great reason to Bless, who are thus Blessed of, the Lord. But

2dly, As the Virtues and Vices of those who Govern operate on all Inferior Ranks of Men, in the way of Natural Causes, so have they another, and a more Extraordinary Effect; inasmuch as God doth often take Occasion to Reward, or Punish a People, not only by the Means of Good, or Ill Princes, but even for the Sake of them. Plain Instances of this kind we have, recorded in Scripture; particularly, where Subjects have suffer'd for the Iniquities of those who were set over them, and the Vengeance, Merited  
by

by the One, hath been Inflicted, and, as it were, Transferr'd on the Other. Whether it be, that the good, or ill Conduct of Rulers is sometimes Owing to their People, and may therefore justly be Imputed to them; or whether (as in the case of Visiting the Sins of Parents on their Children), by making them mutually liable to the Consequences of each Others Actions, God intended to imprint a Mutual Concern and Endeavour for each Others Welfare, and to Unite them together in the strictest Bonds of Interest, and Affection: Whatever the Reason of God's dealing in this manner with Princes and States may be, sure we are, that he doth thus deal with them, and that this is one Chief Article in that Scheme of Political Justice, by which he governs the World. And can there be a better Argument for our Interceding with God in the behalf of *Kings, and all that are in Authority*, than to reflect, that we are really at such times interceding for our selves? since We may be chastis'd for Their Transgressions, and reap the Rewards of Their Piety and Goodness? Further

3dly, The Cares of Empire are great, and the Burthen, which lyes upon the Shoulders of Princes very weighty; and, on This account, therefore, they Challenge, because they particularly  
Want



Want our Prayers; that they may have an Understanding Heart, to discern between Good and Bad, and to go in and out before a great People. With what Difficulties is their Administration often clogg'd by the Perverseness, Folly, or Wickedness of those they govern? How hard a thing do they find it, to inform themselves truly of the State of Affairs; where Fraud and Flattery surrounds, and takes such pains to mis-lead them? How nice a Task is it, to distinguish between the Counsels, which are given out of Private Interest, and Those, which a Care of the Publick Good suggests? and to steer their Course aright between the Extremes of allowing too much Liberty, and affecting too much Power? To what Daily Dangers are their Persons expos'd, from the Attempts of Treachery, and Violence? How particular and pressing are the Temptations, to which the Height of Power, they have attain'd, makes them liable? They are above the reach of Fear, Reproof, and most of those Outward Checks, which God hath plac'd, as Guards upon Private Mens Virtue; and are, on that account, in great danger of letting loose their Appetites and Passions into all manner of Excesses, without an Extraordinary degree of God's Restraining Grace; which, therefore, it becomes, and concerns us to beg of Him, and for Them.

Chri-



Christian Charity and Beneficence, is a Debt, which we owe to Kings, as well as to the Meanest of their Subjects. But how shall we extend our Good Offices to Those, who move in so High a Sphere? how, but by applying our selves to One, that is yet Higher than They, even our Common Lord and Master, and humbly imploring the Aids of his good Spirit, to Comfort, Support, and Guide them? This is the Only Compensation, or Return, which Most of us are capable of making to them, in lieu of their Vigilance, and Concern for the Publick Safety, the Pains which they take, and the Hazards which they run, to secure it.

And, to encourage our Requests in their behalf, we may consider, in the

4th place, That the Providence of God doth, in a very Particular manner, interpose towards swaying the Wills and Affections, and directing, or over-ruling the Intentions of those who sit at the Helm: for *the King's Heart is in the Hand of God, as the Rivers of Waters; He turneth it, whithersoever he listeth*: he gives a Bent to it, this way, or that, which it takes as certainly, and easily, as a Stream is deriv'd into the Channels, which the Hand of the Workman prepares for it. On This Foundation Our Church professes to build the Duty, and the Expedience of praying

ing for Princes: *We are taught* (says She) *by thy holy Word, that the Hearts of Kings are in thy Rule and Governance, and that thou dost dispose and turn them; as it seemeth best to thy godly Wisdom.* Indeed, the Spirit of God operates on the Spirits of All Men; but not in so Copious, so Powerful, and Extraordinary a manner, as it doth on the *Spirits of Princes*, which God delighteth to *restrain*, and, by that means, to shew himself *Wonderful among the Kings of the Earth.* 'Tis the chief Care, the peculiar Province, the great Prerogative of the King of Kings, to rule the Thoughts of Those, who rule the Actions of Others; and thereby to bring about the Ends, the mysterious and inscrutable Ends of his Providence. And 'tis well for mankind that there is a Being, who hath, and exerciseth such a Power: for, unless there were, Human Power, left to it self, would make wild work in the World; the Chariot of Government would be often, and dangerously misguided by Rash Unskilful Drivers, did not an Invisible Hand hold the Reins, and gently direct the Course of it.

The Scripture seems to intimate, that God hath appointed Tutelar Angels, to act under him, in this respect; at least, that such Ministering Spirits there were, before the Erection of the Mediatorial Kingdom of our Saviour: for,



in *Daniel*, we read of Particular Princes, or Patrons, assign'd, from the Angelic Host, to the *Gracians*, and *Persians*; in order, as is piously believ'd, to Encourage, Enlighren, and Protect the Governors of those Estates and Empires. And of *David*, or some other Prince of his Race, it is expressely said (tho' the Passage hath also a farther Reference to our Saviour) that God would give his Angels charge over him, to keep him in all his Ways. We are interested more nearly in the Welfare and good Conduct of Princes than those Ministring Spirits are; shall we not have some share in procuring it? Ought we not with our utmost Zeal to assist Those, whom God, for Our sakes, vouchsafes in so Eminent a Manner to direct, and assist? and what better way of assisting them have we, than by our *Supplications*, and *Thanksgivings*? Which, let me add, in the

Last Place, are never, on this Occasion, so becomingly and forcibly address'd to God, as in the Great Congregation. Blessings of such a Publick Nature and Influence require as Publick and Solemn Acknowledgments; and the Proper way of obtaining Mercies, which affect so Many, is, by pouring out the Joint-Requests of Many in behalf of them; for in the Spiritual, as well as the Carnal Warfare, Numbers are most likely  
to

to prevail. The Ancients, therefore, represent the Strength of such United Devotions by that of an Army, Encompassing, Besieging God; not to be defeated, or resisted by him. *Coinus ad Deum* (saith One of them) *ut, quasi Manu facta, Precationibus eum ambiamus; hæc Vis Deo grata est*: "We come together in Troops, as it were, and surround God with our Prayers; this Violence of ours is well-pleasing to him. We Then Ask, and we Then give Thanks, with the Greatest Alacrity, and Earnestness, and, consequently, with the surest Hope of Acceptance, and Success, when we excite and warm each other into this Holy Performance; and, with One Heart, and One Mouth, utter the Awakening Words which the Devout Psalmist us'd, at a Solemnity like This, which we are now met to celebrate. *This is the Day which the Lord hath made, let us be glad, and rejoice in it. Help now, O Lord; O Lord, send us now Prosperity. God is the Lord, who hath shewed us Light; bind the Sacrifice with Cords, yea even to the Horns of the Altar.*

- III. I have explain'd the Grounds and Reasons of the Duty, intimated to us in those Words of the Text: *For this is Good, and Acceptable in the sight of God, our Saviour*; I proceed to consider the special Motive there propos'd, to quick-



en us into the Exercise of it: *That so we may lead a Quiet and Peaceable Life, in all Godliness, and Honesty.* I shall briefly shew, in what respects the Devotions recommended by the Apostle contribute to this End; and how far, therefore, our Own Ease; Advantage, and Happiness is concern'd in paying them. And

1st, They have a Plain Tendency this way, as they are a Prevailing Argument with God, so to dispose and incline the Minds of Princes, that they may study to promote the Quiet, Good, and Prosperity of their Kingdoms. If we believe our Prayers to have Any effect, we cannot doubt their Usefulness in This Particular; which is too evident, to need a farther Enlargement.

2dly, Such Prayers facilitate our *leading a Quiet and Peaceable Life, in all Godliness, and Honesty*; inasmuch as they express, in the most Significant manner, our Love; and Zeal, and Reverence towards the Persons of Princes: and such Instances of Duty will invite them to make us suitable Returns. They effectually prevent those Jealousies, which Men cloth'd with Sovereign Power are too apt to entertain of their Inferiors; and promote that good Understanding between them, which is the Common Interest, and should be the Common Aim of Both; and wherein the Security, and Happiness of all well-order'd

order'd States chiefly consists. The Holy Wishes and Vows we make for Their Welfare, will engage their unweary'd Endeavours for Ours; and the Thanksgivings put up by us for the Tranquility, we enjoy under their Reign, will move them to afford us fresh and frequent Occasions for New ones.

Particularly, the Church is in This way best capable of giving Aid and Assistance to the State; and, by that means, of deserving, and securing its Protection, and Favour. This is the *Spiritual Tribute*, and *Custom*, which she pays to the *Supreme* Magistrate; and for which she receives, in Exchange, all the Temporal Blessings and Encouragements, that flow from the Munificence of Princes, and make her not only to Subsist, but Flourish.

3dly, *A Quiet and Peaceable Life* is the Fruit of these Publick Devotions, as We our selves derive from thence a Spirit of Meekness, Submission, and Respect to our Superiors, and are led to an Habitual Love and Practice of those Mild Graces and Virtues, which we, at such times, solemnly profess to recommend; and which, when generally exercis'd, make Crowns sit easie on the Heads of Princes, and render Them, and their Subjects, equally a Blessing to Each Other. Such as sincerely pray for the Prosperity of a State,



State, are not likely to disturb it themselves, or to push on Others into Attempts against the Peace of it: They come out of the Church, still more Devoted to their Prince, and Country, than they went in; more Eager, and better Qualify'd to discharge their Duty to the Publick, in their several Places, and Stations.

IV. I have sufficiently explain'd the Exhortation of St. Paul, and the General Arguments, and Motives, by which he enforceth it. The best way of closing, and applying these Reflections will be, to take a View of the Character of those Princes, on whose behalf the Apostle presseth on the Christians of his time the Practice of this Duty, and from thence to shew, how much stronger Obligations We are under of complying with it. And

1<sup>st</sup>, The Princes, for whom the Apostle pleads, were Infidels, *without Christ, Aliens from his Commonwealth, and Strangers from the Covenants of his Promise*; and such also they were, by the wise Dispensation of God, to continue, for Three Hundred Years after the Coming of our Saviour; that so his Gospel might not owe its first Establishment, in any degree, to the Secular Powers; but might spread and fix it self every where, without their Help, and against their Will,

Will; and manifest to all the World its Divine Original, by the Miraculous manner in which it should be propagated. The Kings of the Earth were not, during this Period, to promote the belief of the Gospel, any otherwise than by Opposing it. When the Rest of the World had come in, and own'd our Saviour, Then, and not 'till Then, were the Rulers of it to submit their Scepters to the Scepter of Christ; to Embrace, Protect, and Encourage his Doctrine, but not to Plant it: that, in This Sense also, the Prediction of our Lord concerning the Progress of his Kingdom, and the Call of Believers, might be verify'd, that *the Last of Men should be First; and the First, Last.*

If, then, the Tribute of *Supplications and Thanksgivings* was due to those Heathen Princes, is it not much more due to those who are Christians? who are ingrafted, as Principal Members, into that Mystical Body, of which *Christ Jesus* is the Head? who, under Him, are the Chief Governors of his Church here below, and Guardians of all her Sacred Rights and Privileges? They beseech, and they praise God together with Us, in the same Common Assemblies; and We are therefore doubly oblig'd to beseech, and to praise God for them. It may be observ'd, in the



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2d place, That the *Roman* Emperors, for whom the Apostle here directs, that Prayers should be made, were Usurpers, and Tyrants; who acquir'd Dominion by invading the Liberties of a Free People, and were Arbitrary and Lawless in the Exercise of it. Their Will and Pleasure was the Sole Standard of Justice; Fear was the Foundation of their Government, and their Throne was upheld only by the Legions which surrounded it.

Even for Such Rulers the first Christians were Exhorted to Supplicate, and give Thanks. How much more reasonably, and chearfully do We, who are met here this Day, now offer up that Sacrifice for a *Queen*, who wears the Crown of her Forefathers, to which She is Entitled by Blood, and which was plac'd on her Royal Head, not only with the Free Consent, but with the Universal Joy and Acclamations of her Subjects? Who rules a Willing People, not by the Terror of Rods and Axes, but with the Indulgent Tenderness of a Common Parent? who desires rather to be Belov'd, than Fear'd by them, and takes the truest way toward securing their Utmost Love, by shewing, in every Step of her Gracious Conduct, that She entirely loves them? Who hath no Interest, can have no Interest, Separate from Theirs; and upon whom Malice it  
self

self could never fasten a Suspicion of Her pursuing any Measures, which aim'd rather at her Own Glory, or Advantage, than the Common Good of England.

The Law is as much a Rule to Her, as to the Least of Those who Obey her; the fixt Measure, not only of Her governing Power, but even of Her Will to govern; and She makes no other Use of that Power, with which the Laws have invested Her, than to give Life and Force to them.

The Blessings of Her Mild and Merciful Government descend from the Throne upon Her People, *as the Small Rain cometh down into a Fleece of Wool*, without Vehemence, or Noise; *like the Drops of Rain, that water the Earth*, gently, and insensibly. She draws up the Free Offerings of our Love, and Duty, only to return them back again in Showers of Royal Bounty; which make glad the Land, and produce a mighty Increase.

Surely, our Lips cannot better be employ'd, than in Praising God for such mighty Benefits, as these, and for the Blessed Hand, through which he conveys them!

3dly, The Persons, who bore the Royal Character, at, or near the Time of St. Paul's writing this Epistle, had no Personal Merits, or



Virtues, to recommend them to the Prayers of the Faithful. *Tiberius, Caligula, Claudius, and Nero,* under whom the Christian Faith was disseminated, and for whom, we may presume, the Faithful equally made their Supplications, were not only Bad Princes, but Bad Men, infamous for their Lust, Cruelty, and other Vices: but they were in *Authority*, and that gave them a Right to be mention'd in the Stated Offices of the Church.

How different from Their Case is Ours, whose Eyes behold on the Throne a *Queen*, who deserves to sit there, as well by Her Virtue, as by Her Birth: Who, in that Publick and Exalted Station, preserves all the Innocence and Sanctity of a Private Life, Who is Superior to all the Temptations, which a great Power suggests, and which nothing but as great Goodness ever overcomes; and to Whom, therefore, Her Subjects seem to be almost as much oblig'd for the Shining Pattern of unaffected Piety, which She sets them, as for all the Other Blessings of Her Prosperous Reign. The Accession of Such a Queen to a Crown is indeed a Felicity, which we may commemorate Annually, with a Devout and Sincere Joy: God grant, that we may Commemorate it Often: and that we may still find more and more reason thankfully to acknowledge it.

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Finally,

Finally, the Emperors of *Rome*, for whom the Primitive Christians were oblig'd to Pray, and to give Thanks, were their avow'd Enemies, and Persecutors; who did, what they could, to hinder the Establishment of the Church of *Christ*, and to suppress those very Assemblies, wherein these Devotions were offer'd up to God in their behalf.

Whereas She, for whom we now Adore and Bless the good Providence of God, is, by Her Office, and by Her Inclination, the Defender, and Friend, the Patroness, and Nursing-Mother of his Church establish'd amongst us. In this Church She was Baptiz'd, and Bred, and, therefore, naturally Loves it; She was made early, and thoroughly acquainted with its Doctrine, and Government; and, consequently, values it; She hath been a Religious Frequenter of its Worship, and a steady Adherer to its Interest; and was prepar'd, in the late times of Distress and Danger, to Suffer with it, and for it. From Her, therefore, now She is advanc'd to a Throne, all the Members, and Ministers of this Church may justly promise themselves, not only the Opportunity of *leading a Quiet and Peaceable Life*, (the Utmost, which the First Christians could hope for from Their Emperors) but Farther Advantages; not merely Protection, but all Suita-



ble Instances of Royal Favour and Encouragement.

Witness Her late Act of Princely Bounty and Compassion to the Poor Clergy of this Church; an Act unequall'd by Any Prince, nay, by All our Princes, since the Reformation; and which (I was going to say) may atone for Acts of a very different kind, done in Some of their Reigns. It griev'd Her Religious Heart to see, that Those, who wait at the Altar, should not Partake with the Altar, in such a Measure, as is requisite to preserve the Respect due to their Characters, and and to give Encouragement, and Success to their Labours. She seem'd to hear them complaining, in the Pathetick Words of the Psalmist; *Have mercy upon us, O Lord, have mercy upon us; for we are exceedingly filled with Contempt: Our Soul is exceedingly filled with the Scorning of those that are at Ease, and with the Contempt of the Proud.* To rescue Them, and the Religion which they taught, from these Disadvantages, She extended Her Beneficence in the most Ample manner; and took care to have the good Effects of it perpetuated to Future Ages; through the Chearful Assistance of Those, who Compose this Illustrious Assembly, and whose Assistance, we are sure, will never be wanting, to perfect any Work, that is begun for the Honour, Advantage,

vantage, and Security of the Church of *England*. Scarce any but a Royal Heart was capable of Entertaining so large a Design; as none but Royal Hands were, in any degree, Equal to the Execution of it.

The Benefaction is, indeed, worthy of Her, from whom it sprung; and carries in it Marks of a Wisdom, as Extensive as her Goodness. For it is not Confin'd, though Given, to Those who Minister in Holy Things; the Happy Fruits, and Effects of it will, through this Channel, be convey'd to all Ranks and Orders of Men among us. All will share in that Munificence, which redounds to the Service of Religion, the Common Inheritance, and Blessing of All; and which gives Life and Weight to the Instructions of Those, who, as meanly as they may be thought of, on other accounts, are yet *the Embassadors of Christ, and Stewards of the Mysteries of God*.

An Unenvy'd Bounty, therefore, it needs must be; *a Good*, which cannot decently *be evil spoken of*, even by Such (if there be any Such) who wish not well either to the Objects, or the Bestower of it.

Great and groundless Reproaches have, in Other Respects, been cast on Our Church, as if there were still some Remains of Popery in it.

Poor



Poor Vicarages are really such; which took their Rise from the pretended Vicar of Christ, who endow'd Abbies, and Monasteries, oftentimes, with the Spoils of Church-Livings, for the Support and Maintenance of his Spiritual Tyranny. 'Twas the great Blemish of our Reformation, that, when Religious Houses were suppress'd, some Part, at least, of their Revenue was not restor'd to its Original Use. But the Defects of that time were, we trust, reserv'd to be supply'd by Her Majesty; and the goodly Frame of our Constitution is to be perfected, as it was modell'd, by the Hand of a Woman.

A Prince, less sollicitous for the good of Religion, though intent on such a Work, would yet have deferr'd it, 'till the Expensive War, wherein we are engag'd, was brought to a Close. But the Compassion, and Godly Zeal of our Gracious Sovereign would not be check'd by this Consideration: The Love of doing Good overcame all the Difficulties, which lay in the way towards doing it. She thought, That, to Consecrate One Part of Her Revenue to so Pious an Use, would draw a Blessing on the Management of all the Other Branches of it; That the *Cruise of Oil* would not fail e'er the sooner, for bestowing a Portion of it on a Prophet, or any of the Sons of the Prophets; That the Earnest Prayers  
of

of Those, whom She thus reliev'd, would be as Serviceable to Her in this War, as the Income it self; and that Her Charity would, in the Expressions of the Son of Syrach, *Fight for her against her Enemies better than a Mighty Spear, and a Strong Shield.*

And, surely, the Unanimous and Early Dispatch of the Supplies, the Present Height of Publick Credit, and the Eagerness with which all her Subjects press to fill Her Coffers with their Loans, are not Signs, that She hath by any Act of mis-apply'd Bounty hitherto lost Ground, either in the Favour of Heaven, or in the Affections and Esteem of her People.

May that God, whom She thus serves, and imitates, extend her Life, and Reign beyond the Ordinary Term of either; and crown every Year of them with New Instances of his Goodness to Her, and to these Kingdoms!

*Now, unto the King Eternal, Immortal, Invisible, the only Wise God, be Honour, and Glory, for ever and ever! Amen.*

F I N I S.



of those whom she relieved, would be as  
serviceable to her in this War, as the money  
it is; and that her Charity would in the En-  
gagements of the Son of Speech, fight for her  
against her Enemies better than a Mighty Army  
and a strong Shield.

And, lastly, the Unanimous and Holy Dis-  
patch of the Supplies, the Publick Credit, and the  
Publick Credit, and the Engagements with which all  
her Subjects binds to fill her Coats with their  
Treasures, are not signs, that she hath by any Act  
of hers, or by any Bounty bestowed, secured  
the favour of Heaven, or in the least  
one and favour of her People.

I say that God, whom she thus serves, and  
in whose hand her life, and Reign depend, the  
Ordinary Term of either; and down every Year  
of them with New Instances of his Goodness to  
her, and to this Kingdom.

Now, unto the King Edward, the  
mortal, Inhabitant, the only life  
God, be Honour, and Glory, for  
ever and ever! Amen.